

VIEW OF SCHOLARS ON PROPH

Let us read a statement of the Promised Messiah(as) explaining his prophethood:

Allah the Almighty made the Holy Prophet(saw) the possessor of a seal, that is to say that He granted him no other prophet at all. It is for this reason that he was named Khataman Nabiyyin. In other words, obediencies of prophethood and his spiritual influence fashions prophets as it were (Haqiqatul Wahi Page 2)

He(as) also states: "If it is asked that the Holy Prophet (saw) him being Khatamun Nabiyyeen, how can any other new or old prophet come after the Holy Prophet as you believe that Jesus, being a prophet, would continue to be a prophet and a recipient of divine revelation, a period that by far exceeds the period of doubt, sinful and its falsity is borne witness to by the Hadith: 'There will be no prophet after me'.

I am utterly opposed to all such doctrines and I have firm belief in the verse: 'But he is the Messenger of Allah

This verse contains a prophecy of which our opponents are not aware, and that prophecy is that after the honors of prophecy have been closed and that it is not possible now that a Hindu or a Jew or a Christian or a applicability of the word prophet to himself.

All windows of Prophethood are now closed except the window of complete obedience to the Holy Prophet reflectively clothed with the same cloak of Prophethood which is the cloak of the Muhammadi Prophethood of the Prophethood of the Holy Prophet, inasmuch as he does not claim it in his own right but receives everything for his glory....

Therefore the concept of Khatamun Nabiyyeen has not been contravened by my advent, but it would certainly *hazrat Ka Izzah* 'A Misconception Removed')

There are some scholars who have agreed with the concept of prophethood of Ahmadi Muslims:

Hazrat Imam Mohyuddin Ibn Arabi(ra):

From the study and contemplation of the Darud we have arrived at the definite conclusion that there shall be no more prophets, the matter of prophethood, shall advance to the level of prophets, if Allah pleases. But they shall not be prophets (saw) that through the prayer in 'Darud Sharif' he placed his progeny at par with the prophets, and Islam as Sharia can never be repealed (Fatuhati Makiyyah Volume 1, Chapter 73, Page 545)

fine, we have learnt for certain (from Darud Sharif) that this 'Ummah' is destined to have amongst it such Allah, but they shall not be law-bearers (Fatuhati Makiyyah Volume 1, Chapter 73, Page 545)

Jesus (as) shall descend amongst the Muslim Ummah as an arbitrator without a new law. Most surely, he will (Fatuhati Makiyyah Volume 1, Chapter 73, Page 570)

It is known that 'Ahle Ibrahim' are the prophets and messengers, and they are the people who came after the messengers from their progeny manifest Laws. This signifies the fact that in the sight of God they had prophethood from among those who followed him should achieve the rank of prophethood, though they would not have been in Sharia. Therefore he said, 'O Allah exalt Muhammad and his Ahl by bestowing mercy upon them as Thou hast exalted Ibrahim. Consequently, they had prophethood with Shariah. And Thou has decreed that there would be prophethood on my Ahl – i.e. confer upon them the rank of prophethood from Thyself, notwithstanding that they would not have expressed by the fact that through invoking prayers for him he raised his own progeny to the level of prophethood through the fact that the Law he brought should never be abrogated.' (Fatuhati Makiyyah Volume 1, Chapter 73, Page 570)

Hazrat Sheikh Ahmad Farooqi:

"The rising of prophets after the Khatamar Rasul Hazrat Muhammad, the Chosen One (saw) from among his progeny is in conformity with his status as the Khatamar Rasul. Therefore, O reader, do not be among those who doubt" (Makhtul

Hazrat Founder of the school of Dar-ul-Uloom, Hazrat Maulana Muhammad Qasim Nanotwi:

"According to a common man the Holy Prophet (saw) is the Khataman Nabiyyin in the sense that he happens to be the last prophet to appear in the world. It is identical to every intelligent person that the mere fact that a prophet comes last in point of time does not bear any weight. The words of the Holy Quran ... mean to glorify him? But I know very well that none from among the Muslim scholars has ever denied the Khataman Nabiyyin conferred on the Holy Prophet (saw) is indicative of his surpassing eminence over all prophets. The Khataman Nabiyyin is not in any way rejected or denied if a prophet appears after the Holy Prophet (saw). But if Khataman Nabiyyin is taken in a disparaging interpretation. Such an interpretation would not be acceptable to followers of Islam." (Sharh-i-

Hazrat Maulana Abul Hasanat Abdul Hayee Breharvi:

"After the demise of the Holy Prophet (saw) or even during his own lifetime, it is not an impossibility for some prophet with a new Law is, indeed, forbidden (Al-Asr Ibn Abbas Fi Dafail Waswas page 16)

Hazrat Sheikh Abdul Qadir Jilani:

the coming of the Law bearing prophets, after the Holy Prophet (saw) has ceased as he has been exalted to perfect law as no other prophet had brought before him (Al Isanul Kamil, Vol 1, Chapter 36, Page 68-69)

Hazrat Abdul Wahab Sha'rani:

Bear in mind that prophethood in general has not been suspended, what has been put an end to is 'Nabuwat' (Prophethood)

Surely, prophets and messengers have gone before and shall continue to appear in this world in future, but Muhammad (saw). But most men are ignorant of this truth (Page 27)

The Messiah of the Latter Days shall make his advent as a Wali with the qualities of a prophet, and the Shari'ah through revelation from Allah and he shall have a complete grasp of its meaning (Page 27)

Remember that prophethood has not disappeared. Prophets can appear. The prophethood that has ceased is 'Nabuwat'.

Hazrat Maulana Jalal Ud Din Rumi (ra):

Make such plans to perform righteousness in the way of God that you attain prophethood within the Ummah.

The Holy Prophet (saw) was declared 'Khatam' because he excelled in munificence and in perpetuating the Shari'ah. Others in his art, don't you use the word 'Khatam' to convey the idea that he has excelled all others in his domain.

The Holy Prophet (saw) was the Khatam because no one had ever been like him before, nor shall there be after him. He said, "The art has ended with you" (Vol XIII page 98, 152)

Live hard in the path of virtue in a manner so that you may be blessed with prophethood while you are still alive.

Hazrat Imam Ibn e Sirin:

"The Khalifa is to be raised in this Ummah who would surpass Abu Bakr and Umar in rank." Somebody asked him, "If he does, he would rather surpass some of the prophets too." (Hujaj Ul Karamah page 386)

Hazrat Shah Waliullah (ra):

The meaning of the Holy Prophet being the Khataman Nabiyyin is that there shall not now appear a person worthy of prophethood, there shall be no prophet who shall come with a new Law (Tafhimate Ilahiyya Volume II, page 53, 72-73)

ie people generally believe that when he (Messiah) would descend on earth, he would only be an 'Ummah
e spirit which enkindled the soul of the Holy Prophet (saw) would be his faithful replica"... "There cannot b
it his follower and his adherent" ... "The end of prophethood with the Holy Prophet (saw) only means that t
e Ummah(Al Khairul Kathir, page 111)

azrat Imam Ibn Arabi states:

ne prophethood has terminated with the person of the Prophet of Allah(saw), and his blessings, was no o
d this is the meaning of his "verily apostleship and prophethood ceased with me therefore there shall be
er me a prophet with a law other than mine but that he shall be subject to my law"(Al Fatuhat ul Makiyya

azrat Abu Abdullah Muhammad Bin Ali Hussain Al Hakim of Tirmidhi Says: "According to us, it means that
the Holy Prophet(saw).His heart became a vessel for the complete perfection of prophethood and then h
hammad(saw) be manifested if we claim that he was the last to appear in the world. This is no bout an ir
liya page 341)